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## REPORTS.

RHEINISCHES MUSEUM, Vol. XLV.<sup>1</sup>

Pp. 1-10, 203-211. A. v. Domaszewski. Notes on the history of the government of Roman provinces. I. Moesia and Hispania citerior. CIL. XI 1835 from which it appears that the office of governor of Moesia and that of commander of the two Moesian legions were vested in one person, a praetor, though militating against the usual order, is satisfactorily explained on the basis of other historical statements. We find in Hispania citerior also under the Emperor Tiberius, two legions commanded by one praetor legatus; and this was continued until the time of the Emperor Galba, for T. Vinus, Galba's adviser and supporter, was 'legatus eius in Hispania' and commander of the two legions in Spain. As such he made Galba Emperor of Rome. Whether the two legions remained under the command of one general during the Flavian period remains an open question. In a note on the legati iuridices of Hispania citerior, Dom. holds, against Strabo, that there were never more than two at one time.—II. Pannonia inferior. In this article Dom. undertakes to show that Pannonia inferior was constituted a praetorian province by Trajan and continued to be one to the time of Septimius Severus. An appendix treats of the speculatores legionum.

Pp. 11-20. A. Ludwich, emending the Homeric Hymn to Hermes, reads, l. 436-7, βοῦφόνε, μηχανιώτα, πονεύμενε δαιτὸς ἐταίρη, | πεντήκοντα βοῶν ἀντάζια ταῦτα μεμηλώς. || 460-2 . . . κραιαῖνον (?) ἀκόντιον ἧ μὲν ἄγων σε | . . . οὐκ ἀπατήσω | . . . καὶ ἐς τέλος ἡγεμονεύσω. || 478 foll. εὐκηλος μετὰ χερσίν . . . | . . . ἐπισταμένην ἀγορεύειν | εὐμόλπει μὲν ἔπειτα φέρων . . . || 519 καὶ κεφαλῇ νεύσεαις . . . | and 565 ἀνδρά δαοίης.

Pp. 21-49. C. Haeberlin's Quaestiones criticae in L. Annaei Senecae de beneficiis libros prove that the Codex Nazarianus, the basis of Haupt's edition, shows in some passages greater corruptions than the inferior codices. H. discusses and emends I 9, 5 rapta spargere, sparsa rapaci avaritia recolligere certant; I 2, 3 si reddit (redditur) aliquid, lucrum est: si non reddit (redditur) damnum non est; VII 4, 5; 10, 3; VI 21, 2; III 18, 1. I 1, 9 where he reads deinde ne deos quidem immortales ab hac tam effusa nec unquam intermissa benignitate sacrilegi neglectesque eorum deterrent. utuntur natura sua et ipsos numerum suorum malos interpretes iuvant. The article closes with a discussion of the lacuna in I 9 between §§2 and 3.

Pp. 50-57. Th. Kock, in an article on Phrynichus and Aristophanes, answers and corrects some statements made by G. Kaibel in a paper on the Old Attic Comedy (Hermes, XXIV 35; A. J. P. XI 380); he discusses the Ephialtes of Phrynichus (frg. 3), the Δις ναυαγός, read by Kaibel Διόνυσος ναυαγός; the

<sup>1</sup> See A. J. P. XI 384.

authorship of the *Nῆσοι* by Aristophanes, not by Archippus, as Kaibel believes, and the frg. 294, 3 of the *Εἰρήνη δευτέρα*.

Pp. 58-99, 212-222. E. Oder. Contributions to the history of agriculture among the Greeks. I. The Byzantine collection *αἱ περὶ γεωργίας ἐκλογαί*, incorrectly called *γεωπονικά*, contains above all the *συναγωγή γεωργικῶν ἐπιτηδευμάτων* of Anatolius of Berytus, who can neither be identified with the praefectus praetorio Illyrici (346-360 A. D.) nor with the magister officiorum and friend of the Emperor Julian, as Gemoll contends. The authorities quoted by Anatolius are Democritus, Pamphilus, Apuleius, Diophanes and Africanus, Florentinus, Valens, Tarentinus and Leo (Leonti[n]us). On the basis of the quotations contained in the eclogues Oder examines date and value, tradition and condition of the works of these authors.—II. On the relation of Anatolius to the Byzantine collection, and especially to his contemporary Didymus the physician. The redactor of the *Geoponica* took the eclogues now from the work of Anatolius and now from that of Didymus, supplementing the one with the help of the other.

Pp. 100-110. H. Nissen. On Roman municipal laws. The *lex Iulia municipalis*, dating from the year 46 B. C., was in force in Rome from Jan. 1, 45 B. C., and in the provincial towns from Jan. 1, 44 B. C. Nissen examines again the tablets of Heraclea and the *lex coloniae Genetivae Iuliae*, which was an enlarged municipal law-code.

Pp. 111-137. I. Ilberg. On the edition of Hippocrates' works by Artemidorus Capito and Dioscorides.

Pp. 138-145, 223-235. Ivo Bruns. Studies in Alexander of Aphrodisias (contin. fr. Vol. XLIV 613; A. J. P. XI 388). On *Quaestiones* II 3 and Alexander's views on 'Providence.'

Pp. 146-160. O. Ribbeck reads 'Θαριστός (Ps. Theokr. XXVII) l. 9 ἀδὲ τι γηράσκω; τόδε κ. τ. λ., l. 10 ἂ (χά) σταφυλὶς σταφὶς ἔσται, ὃ νῦν ῥόδον, αὖτον ὀλεῖται. Then follows l. 18 of the Cod. Ambrosianus. After l. 15 there is a lacuna of two lines; l. 23 read καὶ τί φίλον στέρξαίμι; τίς οὐ τρομέουσι γυναῖκες;—'Αλιεῖς (Theokr. XXI) 58 read πίστευσα καλὰ γρετον εὐπέρνατον.—J. Schmidt retains τὰδε τερπνὰ πεπόνθεις in Theokr. VII 78, and explains ll. 148-155.—C. Bartholomae. The Greek infinitive suffix -σθαι started from such a form as *Feideσθαι*. *Feideσθαι*=*Feίδες* (from *Feίδος* as *ἔπεσ-βόλος* from *ἔπος*) + *θαι*, a dative form of *ἄθῃ* 'to place.' On the analogy of *εἶδε-ται*, *εἶδεσ-θαι* originated *φέρεται*, *φέρεσθαι*, and thus -σθαι became the suffix of the infinitive. Forms like *πεφάνθαι* are later analogical formations.—M. Manitius, pp. 153-7, 316-8. On Late Latin poets.—F. B. Old Latin (contin. from XLIII 479; A. J. P. X 370). Participles in -sus in Plautus and their derivatives are often to be replaced by the older forms in -tus. Stich. 745 read *terta* for *tersa*; Trin. 820 f. *saltipotentī*=the Lord of the saltum (=later *salsum*)=the bitter, while *multi-potens*=*γλυκύς* remained intact and furnished a pun on *multi-potens*=*πολυκρατής*. Forms like *ex insulso salsum* do not belong to the language of Plautus.

Pp. 161-171. F. Buecheler restores and comments on two more Oscan inscriptions, with additional remarks on those published in Vol. XLIV 321.

Pp. 172-177. A. Koerte. Augustan poets in Philodemus. Two fragments of the tracts *περὶ κολυκείας* and *περὶ φιλαργυρίας*, published in the *Volumina Herculaniensia*<sup>2</sup>, I f. 92, col. 11 and VII f. 196, frg. 12 mention an *Θιάριος* and a *Κωϊντίλιος*, whom Koerte supposes to be L. Varius Rufus and Quintilius Varus Cremonensis, the Epicurean philosophers and friends of Augustus, Vergil and Horace.

Pp. 178-202. F. Duemmler speaks of the sources of the *Nekyia* of Polygnotus, described by Pausanias, X 25-32, and the *Nekyia* of the Nosti.

Pp. 237-264, 385-418. G. Eskuche. An examination of the last two feet of the Latin hexameter from Ennius to Walafridus Strabo (180,000 verses) shows a steady diminution in elision in conformity with an increasing exactness of the metrical standard. Variation from the rule is due to distinct imitation of earlier poets.

Pp. 265-272. O. Crusius reconstructs, by a comparison of Clemens Alexandrinus *Protr.* 16, p. 17, Ddf. with Firmicus Maternus *de errore prof. relig.* 26, p. 119 and Arnobius *adv. nat.* V 20 β, 191 Rf., a fragment which he assigns to a lost comedy of Rhinthon, the Tarentine originator of the *ἱλαροτραγωδία*.

Pp. 273-283. E. Bruhn points out some excerpts in Suidas from Aelian's V. H. and from Iamblichus' *Babyloniaca*. On pp. 477-80 C. de Boor corrects some of Bruhn's statements.

Pp. 284-87. C. Hülsen disagrees with Buresch's hasty conclusions (*Vol. XLIV* 489; *A. J. P.* XI 387) that CIG. III 6184 and 6185 are forgeries.

Pp. 288-310. H. Swoboda prints remarks on the political position and influence of the Athenian strategi, showing that they possessed special political rights, the most important being that of laying proposals before the *βουλή*. The conclusions are based throughout on a careful study of the CIA.

Pp. 311-320. C. Häberlin. *Arist. Polit.* VI 18.—O. Ribbeck emends various passages of Plautus *Bacch.* 123, 379, 393 foll., 929; Terence *Eun.* 560; *Propert.* I 17, 2; Ovid and Statius.—F. Becher would have *tempus* omitted after *tertium* in *Cic. pro Lig.* II 4-5.—J. Schmidt maintains the general trustworthiness of Sallust's geographical statements in the *Jugurtha*; also see p. 640.—C. Weymann has an additional note to Ihm's remarks on *Maximus Taurinensis* (*Vol. XLIV* 523; *A. J. P.* XI 387).

Pp. 321-334. F. Buecheler. *Coniectanea* to *Moretum*, *Copa*, *Culex*; *CIL.* VIII 5530; the Carthaginian sepulchral inscriptions, Pelagonius, etc.

Pp. 335-360. M. Klatt defends, against Unger (*Philol.* 46, 766), Plutarch's statement, *Cleom.* 38, 1, that Cleomenes III was King of Sparta for 16 years, and shows that he became king several years before the beginning of the war called after his name.

Pp. 361-370. G. Gundermann prints and comments on a fragment of the *Codex Justinianus*, found in the library at Cologne.

Pp. 371-384. Joh. Toepffer answers the objections to his '*Attische Genealogie*,' which E. Maas had published in the *Göttinger Gelehrten Anzeigen*, 1889, pp. 801-832.

Pp. 419-435. R. Hirzel believes that Plato's Alcibiades I is an answer, by a member of the Academy, to the attacks by Aristoxenus of Tarentum upon Socrates and his methods (Euseb. praep. ev. XI 3, 8).

Pp. 436-464. E. Klebs. The collection of the Script. hist. Aug. The theory of later insertions into the vita Severi (from Victor) and into the vita Marci (from Eutropius), advocated by Dessau and Mommsen, Hermes 24, 337 and 25, 228, as well as of the Vaticinium post eventum in the vita Probi is not well founded, much less proved; Klebs also rejects Mommsen's theory of a recension by a 'final redactor,' the collection being throughout a product of the period of the Emperors Diocletian and Constantine.

Pp. 465-473. According to J. Beloch, Alcaeus and Sappho were contemporaries, not of Solon, but of Anacreon and the Peisistratidae.

Pp. 474-496. R. von Scala. The proverb in Polybius XXXVIII 8, 9 (*τὰ διδόμενα τῇ δεξιᾷ τῇ λαῖᾳ χειρὶ δέχεσθαι*) goes back to Theodorus ἄθεος of Cyrene.—C. Wachsmuth shows, against Gutschmid (Kleine Schriften, I), that Diodorus Siculus, XL, frg. 21, contains only a warning to the reading public against a pirated edition of his work, and a notice to booksellers not to sell such copies.—J. Wackernagel. *Διπολῖεια*, from *Δι Πολιτεῖ*, is the true name of the Athenian festival.—J. Schmidt defends his views on the decrees of the Senate of Thisbae (Athen. Mitteil. IV 246) against Dittenberger, Sylloge I 332, and Viereck, Sermo Graecus, p. 15.—B. Kuebler compares Cic. de rep. III 48 for Lucilius 403 L, XIV 1, M.—M. Manitius speaks of the peculiarities in the language and style of Juvenecus and Prudentius.—Th. Birt believes that the *vela Iudaica* mentioned by Claudian in Eutrop. I 357 were made in Alexandria.—A. Zimmermann shows that a change of intervocalic *ct* to *tt* or *t* in Latin has, especially in proper names, always taken place.

Pp. 497-523. R. Heinze shows that Ariston of Chios has been used by Plutarch in his tractates *περὶ ἀρετῆς καὶ κακίας* (the leading thought of which is the *αὐτάρκεια* of virtue) and *περὶ εὐθυμίας*, and also by Horace, especially in Epist. I 1 and 2.

Pp. 524-40. K. Zacher. Contributions to the Scholia of Juvenal's Satires 1, 3 and 6. The Codices Pithoeanus and Sangallensis as well as the Schedae Arovienses and the lost MS of Valla are copies of the same MS. The scholia of this original MS are in so bad a condition that emendations and corrections are absolutely necessary, and Zacher proceeds to examine W. Schulz's work in this field, Hermes XXIV 481 foll., adding his own views on I 26, 51, 64, 83, 95, 99; III 11, 34, 67, 79, 102 and VI 83, 91, 188, 251, 264, etc. His conclusion is that the readings adopted by the scholiast are in many cases those of the inferior codices.

Pp. 541-554. O. Hense's article on Ariston in Plutarch has a great many points in common with that of Heinze. Many, perhaps the best parts of Plutarch's *περὶ πολυπραγμοσύνης* are taken from Ariston's works.

Pp. 555-598. J. Beloch examines the account of the Doric migration. The legends of the Thessalian and the Doric migrations cannot have been formed before the end of the eighth century B. C., i. e. after the inhabitants of these

cantons, conscious of their common tribal origin, called themselves by one common name. At the time when epic poetry, which knew not the name Thessaly, knew nothing of the Dorians in Peloponnesus nor of the kings who claimed to be descendants of Herakles, migrated from the coast of Asia Minor to European Greece, the question arose, how did it happen that the conditions under which the Greeks lived, according to the statements of epic poetry, no longer existed? But one answer was possible: Greece had been disturbed by a universal migration of tribes. Beloch proves, point after point, how with this assertion as a basis all the details of the history of that period could be explained. The result of his able discussion is that these myths have no value for the reconstruction of the earliest history of Greece. The Doric migration belongs to the period prior to that when the colonies in Asia Minor were founded. Epic poetry, being later than these events, cannot be considered a historically reliable source for our knowledge of the affairs of European Greece in the earliest time. Neither is it necessary to presume such a change as was brought about by the Doric migration in order to explain the disappearance of the civilization faintly recognized in the relics of art found at Mycenae.

Pp. 599-611. Joh. Schmidt. In the year 1883 M. Cagnat found in the ruins of Hr. ed-Deklr, a district belonging to ancient Simmitthus, an inscription, which was published in the *Archives des Missions scientifiques*, XI 126, and in the *Ephem.* V, No. 498. This inscription is not the decree of a collegium funeraticium, as has been believed thus far, but a part of the statutes of the curia Iovis, the colony of Simmitthus, containing changes and amendments adopted by the concilium Curiale, Novbr. 27, 185 A. D.

Pp. 612-621. V. Gardthausen explains five new inscriptions from Epidauros belonging to the period of the Roman empire, and attempts to complete a Latin inscription, published in *Notiz. d. scavi*, 1890, p. 82.

Pp. 622-636. M. Ihm publishes for the first time a critical edition of the scholia contained in the *Codex Mediceus* of Vergil. The Vergil MS in the Library at Florence, Plut. 39, 1, beginning with *Ecl.* VI 48, contains full scholia for the remainder of the *Eclogues*. Pomponius Sabinus made use of them in his commentary. The scholia are based on a text of Vergil much inferior to that of the *Codex Mediceus*.

Pp. 637-640. E. Oder treats of the *Book on Dreams*, by Alexander of Myndos. Alexander is roughly handled by Artemidorus, but this only serves to show that the latter must have copied from him more than he acknowledges. —K. Dziatzko reads the fragment of Plautus in *Festus*, p. 306, 25 M, *subcenturiatū* require, *qui te delectet domi*. —M. Ihm describes an inscription dedicated to the *matres Suebiae* recently found in Cologne.

W. MUSS-ARNOLT.

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HERMES, 1890.

I.

O. Kern. *Die Boeotischen Kabiren*. This paper is suggested by recent excavations at Thebes, where a Kabirion was discovered. Kern, in attempting to elucidate the real character of the Kabiri, derives his material largely from vase-paintings and inscriptions of that find. At Thebes, indeed, there

seems to have been but one Kabiros, strongly resembling Dionysos, the local deity of Thebes. Why should Dionysos be the Kabiros? Because he was the central figure of the Eleusinian mysteries and of the esoteric cult of the Orphics. This Kabiros is attended by a young boy, probably his son. On the left side of the same vase-fragment is ΜΙΤΟΣ (=σπέρμα) and ΚΠΑΤΕΙΑ, with their little child ΠΠΑΤΟΛΛΑΟΣ, the first man. Kern suggests that the Athenians developed the esoteric Eleusinian cult and theosophy at the time when the physical speculation of the Ionians began to find its way across the Aegean. In that Attic theogony the Kabiri had a place. In conclusion the further suggestion is thrown out that the cult at Samothrace was derived from Boeotia.

Th. Mommsen. Das Diocletianische Edict über die Waarenpreise. Recent discoveries of portions of copies of the text of this imperial decree have been made at Plataea (Mr. John C. Rolfe), at Megara, Lebadea, Atalante, Thespieae, Elatea, Samos, Geronthrae, Thebes, and a revision of the edition in CIL. III 801 has become necessary. Among the details discussed by M. is the chapter of linens and woollens. Linen decidedly predominated at that time. The toga had disappeared, the tunic had been developed into the dalmatic. Purple linen seems to have been chiefly used as a border. Another section of the article pertains to those provisions of the edict which refer to gold. Refined gold is called βρύζη (cf. obrussa); a pound of gold is quoted at 50,000 denarii, or at about \$220. Mommsen computes that the ratio of silver to gold at this time was as 15 to 1. Diocletian's gold coin was  $\frac{1}{8}$  pd., about \$3.00+. There was also a coin worth XX or XXI denarii. Mommsen endeavors to solve this incongruity of coinage.

M. Schanz. Die Apollodoreer u. die Theodoreer. Apollodorus of Pergamum taught Octavius at Apollonia, Theodorus of Gadara and Rhodes taught Tiberius while he was in disgrace at Rhodes. Each was at the head of a school and enjoyed vast prestige. The real difference between them, in rhetorical principle and doctrine, even Strabo, 13, 625, professed not to know, and more recently E. Rohde and F. Blass do not seem to have succeeded in sounding the point of difference. Apoll. held that *narratio* (διήγησις) must be considered an essential part of every speech; Theodorus denied this categorical postulate (cf. Anonymus Seguerianus in Spengel, Rhet. Graeci, I, p. 441). Quintilian sided with the Theodoreans, 4, 2, 4: "Plerique *semper* narrandum putaverunt, quod falsum esse pluribus congitur," etc. Further, it would seem, it was the same school of Apollodorus which considered the *prooemium* an absolute postulate of rhetoric (ibid. Spengel I, p. 431). The Theodoreans also claimed that the order and succession of the four essential parts of an oration were fixed and immovable: *prooemium*, *narratio*, *argumentatio*, *peroratio*. The Apollodoreans in general considered rhetoric a science (ἐπιστήμη); the Theodoreans a faculty or art (τέχνη), versatile and mobile rather than fixed or dogmatic.

Thrämer. Euphorion in Plutarch. Euphorion (librarian of Antiochus the Great, about 220 B. C., born at Chalkis), according to Suidas (v. E.), wrote Chiliades, the fifth book containing oracles fulfilled after one thousand years: *συνάγει διὰ χιλίων ἐπὶ ὧν* (Meineke)—ἐτῶν Codd. *χρησμούς ἀποτελεσθέντας*. At first sight it would seem impossible that a poet of the Alexandrian era could

have quoted enough mythological material to bring out such a theme properly; but Thrämer reasons that one may well take the thousand years approximately, as in the instance quoted in Plutarch, *de sera numinis vindicta*, 12.

A. Krause, Mitau (since deceased). *Beitraege zur Alexandergeschichte*. 1. Explanation of the list of unclean peoples in the Judaizing Pseudo-Callisthenes. 2. On Ephorus, fr. 135. 3. Did Alexander constantly have slingers in his army or not? 4. On the proper use of Arrian and the *λεγόμενα*. 5. On the army of occupation, and the armies of satraps, of Alexander. [This is the most elaborate and important part of the paper.]

G. Knaack. *Analecta*. Notes on Theocritus, various Alexandrine poets, etc.

J. Geffcken. *Die Kallimachoscitate der Ibis-scholien*, a paper suggested by Ellis's edition of Ovid's *Ibis*. These scholia in general are poor stuff, still in spots traces of ancient scholarship may be discovered. "Simply to throw the scholia on *Ibis* overboard (p. 96) would be just as great a mistake as to quote them freely. Ellis has not essayed a sifting of them. Still it is possible, if not in all, at least in many cases to separate chaff from wheat and to determine what was the scholiast's own."

G. Kaibel. *Sententiarum Liber Quintus: Critical and exegetical notes on Cratinus, Alexis, Pseudo-Platonic letters, Lucian, the Anonymus de Herbis* (Haupt, *Opuscula* II 475). Nicander is used by K. for the purpose of emendation. In Quintilian 8, 3, 50 K. proposes *ἐλλειψις* for *μείωσις*, *ΕΛΛΕΙΨΙC* for *MS ΕΜΕΙΨΙC*.—Choricius' orations. Two notes deal with miscellaneous subjects (p. 100). On an inscription from Halicarnassus we see marks of Ionic and of Doric dialect alternately (in lists of tribute of the Delian confederation). Kaibel proposes the following explanation; Halicarnassus was really a union of H. proper with the contiguous commonwealth of the *Σαλμακιτεῖς*, who probably were Ionians. The other note deals with Laureum.

H. Kühlewein, of Ilfeld, the assiduous student of Hippocrates, on the MSS of Hippocrates' *Prognosticon* and a Latin translation of the same, the transl. being of the sixth century A. D., and exhibiting some few traces of the tradition of the Latin into Romance.

E. Curtius. *Wie die Athener Ionier wurden*. The venerable Hellenist enumerates a number of detailed points of worship and religious usage which were brought into Athens from across the Aegean. The Ionic immigrants Curtius conceives as having belonged to a superior scale of society: leaders in their new home, they were men of knightly rank and of bold enterprise. The process of gradual blending, Curtius thinks, was something like the amalgamation of Sabines and Latins in early Rome. Curtius here reasserts the familiar proposition of his *History* that the Ionians had their origin in Asia Minor.

## II.

Die Ueberlieferung der Aischylosscholien, v. Wilamowitz. The thesis of W. is this: The dominating position of the Cod. Mediceus is to be maintained unreservedly as far as the text is concerned, but not so exclusively in the sphere of the scholia. There are cases where the scholia in younger MSS are



actually more explicit and complete than passages in the Scholia of the Florentine Codex. In the course of the article Wecklein and Kirchhoff do not escape criticism, e. g. in Schol. on Septem 618 Dind., Persae 525; ib. 370, where the scholia of the younger MSS are palpably superior to the Medicus Scholia; or in Prom. 42, where the scholia printed by Wilamowitz could hardly be taken as Byzantine padding of the M. Scholia. Similarly in Prom. 519.

P. Wendland. Die Tendenz des Platonischen Menexenus. W. believes that by a searching and precise interpretation of the introductory dialogue between Socrates and Menexenus positive results may be gained. Especial stress on the mutual depreciation of ideals and spheres of work that seems to have prevailed between Isocrates and Plato. Cf. e. g. Isocrates c. Sophistae 21: *ὥς μὲν γὰρ οὐδεμίαν ἡγοῦμαι τοιαύτην εἶναι τέχνην κτέ.* Comp. with Menex. 246 D and Isocr. Nicocl. 2. At that time, probably soon after 387, the two rival schools of Isocrates and Alcidas were at one in following the method of Gorgias. The method of Gorgias is satirized by Plato, and Isocr. reply to the Menex. is to be found in Panegy. 53 (cf. Menex. 244 E), though, after all, Wendland does not go beyond a probability ('durch die Uebereinstimmung der Worte *κατηγορεῖν* und *θεραπεύειν* ist wohl die Bezugnahme auf den Menexenus genügend gesichert'). Analyzing this Epitaphios in detail, W. concludes that 387, the peace of Antalkidas, is the terminus post quem, and 380, the date of the publication of Isocrates' Panegyricus, the terminus ante quem (p. 192). References in Aristotle: Rhet. I 9, 1137b, 8; ib. III 14, 1413b, 30, *ὃ γὰρ λέγει Σωκράτης ἐν τῷ ἐπιταφίῳ, ἀληθές, ὅτι οὐ χαλεπὸν Ἀθηναίους ἐπαινεῖν, ἀλλ' ἐν Λακεδαιμονίοις.* But Zeller denies that this is a reference to the Menexenus.

v. Wilamowitz. Zu Plutarch's Gastmahl der Sieben Weisen. After a clever and suggestive introduction W. turns to his chief purpose, the presentation of emendations of the text; and we are told (p. 199) that the textual criticism of the *Moralia* in general is as yet in a rudimentary stage. W. charges Bernardakis (the editor in Teubner's collection) with decided lack of proper preparation and with servile copying of Hercher, scoring him severely also for not properly making acknowledgment of Treu's critical work. Many emendations are subjoined.

Th. Mommsen. Die Scriptores Historiae Augustae (pp. 228-292). This elaborate treatise of Mommsen's was elicited by the paper of Dessau, *Hermes*, Vol. 24, 337 sqq. M. discusses a variety of important points: the authenticity of the chief groups of biographies, time of composition, imitation, forgeries and interpolations, Greek sources, the MS tradition, emendations of his own and a programme for an edition of the kind required for historical students. While Dessau is commended in many details, Mommsen maintains the following view: The collection is not, as Dessau believes, a work of the time of the emperor Theodosius, a work which, by a fiction, presents itself as written in the era of Diocletian and Constantine, but it originated substantially in the latter epoch, and was merely in the following dynasty equipped with a few insertions of relatively slight importance, and recast in spots. "One must not forget . . . that these biographies constitute one of the most contemptible performances of scribblers (*Sudeleien*) that have reached us from

antiquity." Details of verbal usage in official terminology harmonize well with the reputed time of authorship.

The plurality of authors (p. 245) is to be upheld, although the connection of individual biographies with the names of individual authors is partly erroneous, partly at least insufficiently authenticated. We are to distinguish a series of biographies composed in the time of Diocletian and one written under Constantine.

Biographies composed in the era of Diocletian. The nine from Hadrian to Macrinus (p. 246), although 'vielfach zerrüttet,' are genuine sources of history; the seven biographies following are compilations or forgeries drawn from the former. The "documents" found in all the sixteen biographies (p. 251) are forgeries by a different hand.

The second main group of biographies by Trebellius Pollio and others. The authorship is genuine. Dessau's objections on the score of incongruities (Constantius vs. Maxentius, etc.), are overthrown by Mommsen, p. 255: "the principle of adoption, not legitimacy of birth, dominated the political system of the Romans." Pollio probably made ample use of Greek originals, such as Dexippus. The biographies of Aurelianus, Tacitus, Probus, Carus are given as the work of the Syracusan Flavius Vopiscus. There is no substantial reason for doubting his authorship; he probably wrote from 305-306 A. D.

The series from Elagabalus to Gordianus III is ascribed to Lampridius and Capitolinus, but with much less certainty than the preceding. Parallels from Herodianus are pointed out by Mommsen. The leading MSS are two: a Palatinus, now in the Vatican (Vatic. Palat. 899) and one at Bamberg.

Mommsen's paper has a practical corollary (p. 281), a call for a new edition of the *Scriptores H. A.*, suitable for the wants of students of history. "Wie sie (the biographies) jetzt vorliegen, ist man bei dem Gebrauch des ebenso gefährlichen wie unentbehrlichen Buches in steter Verlegenheit und Unsicherheit."

E. G. SIHLER.

#### JOURNAL ASIATIQUE.<sup>1</sup>

##### Vol. XVII.

Pp. 177-201. Astronomy is the only branch of science cultivated by the Moroccan scholars. It is almost considered a divine art, owing to its great importance for their religious rites and customs; for without its knowledge it would be nigh impossible exactly to determine the hours for prayer and the direction toward Mecca. Among the most useful instruments employed by the Moroccan astronomers are the astrolabes, one of which M. Delphin obtained from Captain Erckmann, formerly chief of the military mission in Fez. This astrolabe was made in the twelfth century of the Hegira. M. Delphin gives a minute description, with photographic reproduction of the instrument, and interprets the inscriptions found on it.

Pp. 202-273, 496-531. M. Joseph Halévy continues his publication of the famous correspondence of Amenophis III and Amenophis IV (A. J. P. XII 254). On p. 241 he mentions the mistake of the Massorites in Ezekiel 27, 9. The city mentioned is not 'Gebal' (Psalm 83, 8, Gabala of Strabo or

<sup>1</sup> See A. J. P. XII 255.

Gebalene of Josephus), but Gôbel (גֹּבֶל), Phoenician גֹּבֶל=Greek *Býβλος* and Assyrian Gubla. À propos of the P. N. Abd-aš-ra-tum, also written Abd-a-ši-ir-ti=Hebrew-Phoenician עבד־אִשְׁרָה, עבד־אִשְׁרָה, he maintains, with Eb. Schrader, that אִשְׁרָה was originally the name of a goddess. On p. 271 he compares Assyrian Subarina with the Old Testament סִבְרִיָּם, situated between Hamath and Damascus (Ezek. 47, 16), also written סִפְרִיָּם, whence סִפְרִיָּים, wrongly pointed סִפְרִיָּים in II Kings 18, 34 and 19, 13; and סִפְרִיָּים in II Kings 17, 31.

Pp. 274-286. All the lists of Biblical names known in literature as 'Ἑβραϊκῶν ὀνομάτων ἐρμηνεῖαι' and 'onomastica sacra' owe their origin to the great influence of the allegorical interpretation of Philo of Alexandria upon later Christian scholars. Most of these lists were collected and published by Paul de Lagarde in his 'Onomastica sacra' (Gottingae, 1870; second edition, 1890), a work of rare sagacity and power of combination. Nothing is known of the existence of such lists in the Coptic literature, and only a few remnants are found in the Ethiopic church. These fragments are now published by Professor Adalbert Merx from two MSS belonging to the public library at Frankfurt on the Main. This Ethiopic text is a translation from the Greek as found in Lagarde's publication.

Pp. 287-322 contain some notes on two Arabic MSS, by M. le Baron Carra de Vaux. The first MS is a translation, with many changes, of the tract *σφαυρικά*, composed by the geometrician Theodosius (A. D. 40-100); the Greek text was edited by John Hunt at Oxford in 1709. The translation by Jahia ibn Muhammed ibn Abi Shukr Almaghrabi, of Andalousia, is dated in the year 906 of the Hegira (A. D. 1500), and divided into three chapters. The second note is on a treatise on 'Clepsydras,' by an anonymous Arabic scholar.

Pp. 323-330. M. Casanova describes a magic cup, made of copper, and containing an Arabic inscription of some historical interest for certain dates in the lives of Nouredin and his famous successor Saladin.

Pp. 357-411. M. Clément-Huart prints a continuation of his summaries of Ottoman bibliography, giving a list of 303 Turkish, Arabic, and Persian books printed in Constantinople during the year 1306-1307 of the Hegira (A. D. 1889-1890). It shows considerable activity in the translation of European prose-fiction into Turkish. The books are classed in the six divisions of (1) theology, religious science and legislation; (2) literature, morals and poetry; (3) history and biography; (4) miscellaneous works; (5) languages, composition and grammar; and (6) periodicals. Dates are generally and prices frequently given.

Pp. 411-495 contain the first instalment of a long article, by M. Max van Berchem, on Arabic archaeology, examining the monuments of the Fatimites and their inscriptions.

Nouvelles et Mélanges.

Vol. XV. Pp. 231-268. M. S. Lévi believes that he has found in the names Âmbhi, Saubhûti, Bhagala, recorded in the Gaṇapatha, the Sanskrit forms of the names of the Hindu princes mentioned by the historians of

Alexander, viz. Omphis, king of Taxila and ally of Alexander the Great, Sophytes, king of the country of Saubhûta and Phegelas (Phegeus, Diod. XVII 93), mentioned by Quintus Curtius, IX 1, 36.—M. Feer discusses a list of 550 Jâtakas, arranged by N. Don de Zilva and published in the *Journal of the Ceylon branch of the Royal Asiatic Society*, 1887.—M. Henry Cordier has an obituary notice of the famous English geographer and traveller, Colonel Sir Henry Yule (born 1 May, 1820, near Edinburgh, and died 30 Dec., 1889).—M. Barbier de Meynard reviews (1) *Un empereur Byzantin au Xe siècle*, Nicéphore Phocas, par Gustave Schlumberger, Paris, 1890, Vol. I, and (2) M. R. Basset's *Loqmân berbère*, Paris, 1890. Both books, of course, will at once occupy their place 'parmi les plus sérieuses et les meilleures contributions.'

Pp. 477-508. M. Joseph Halévy explains the two Mandaean nouns Pirâ and Mânâ as watermelon and manna. The sacred books of the Mandaeans were originally written in Syriac, and it is only with the help of this language that we can satisfactorily explain the change of Biblical names as found in these books. M. Halévy also explains Nu-ḥa-ši, occurring in the inscriptions found at Tell-El-Amarna and denoting a region of Syria, by 'the land of copper.'—M. Duval explains two Nabatean expressions: (1) A number of inscriptions begin with the phrase בלא; this he explains as a contraction of באלהא=by God!; (2) מסנרנ, occurring in these texts, is not equal to the Arabic masjid, whence English mosque, but means 'altar.'—M. C. Imbault-Huart (1) describes the contents of a Chinese drama of the seventeenth century, in prose and in verse, entitled 'the two soles' or 'actor through love'; (2) publishes a translation of a Chinese story called 'the guardians of the door.'—M. Édouard Montet speaks of some unpublished works of the late Arabic scholar Jean Humbert, of Geneva (Switzerland).—M. Clém. Huart reviews M. Derenbourg's *Ousâma ibn Mounkid. Un émir syrien au I<sup>er</sup> siècle des Croisades* (1095-1188), Part I, Paris, 1889.

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Pp. 355-378. M. E. Drouin reviews: An inscribed seal of Kumara Gupta II, found near Bhitari, by V. A. Smith and Dr. A. F. Rudolf Hoernle; and: Report on old silver coins discovered in Mârwarâ, by Dr. A. F. Rudolf Hoernle, Calcutta, 1889. Both publications are very important for the chronology of ancient India.—M. B. de Meynard highly recommends (1) MM. Sachau and Ethé's *Catalogue of the Persian MSS in the Bodleian Library*, Part I, Oxford, 1890; and (2) *Choix de Fables traduites en Arabe parlé*, par Mejdoub ben Kalafat, Constantine, 1890.—M. S. Lévi calls attention to 'The history of civilization in ancient India, based on Sanscrit literature,' by Romesh Chunder Dutt, of the Bengal Civil Service, etc. In three volumes. Vol. I, Calcutta, 1889. It is written in a popular style, but shows great zeal and industry, learning and devotion, and deserves all credit.

Pp. 538-560. M. J. Oppert reads two communications: (1) on the date of the Greek king Kamnaskires, which an astronomical text fixes for the year 225 of the Seleucidæan era, and (2) On the conventional reading of Iz-du-bar for the name of the Babylonian Nimrod, the Chaldean Perseus. A tablet, recently discovered by Pinches, shows the reading: An-iz-tu-maš. | An Gi-il-

ga-meš. It is the same Gilgames mentioned by Aelian in his *Hist. Anim.* XII 21.—M. S. Lévi. Pliny, *Hist. Nat.* VI 104, mentions the Hindu king Coelobothras. Some of the oldest MSS give the variant Celebethonas (or Celebechonas). This M. Lévi considers to be the original reading, and identifies it with the name of Çalavâdhana or Çalavâhana, a by-form to the name of the illustrious Çâlivâhana who defeated the Çakas in the year 78 A. D. But M. Vinson raises a number of historical, geographical and palaeographical objections against this identification (*J. A.* XVII 158). Vol. XVII, pp. 337-339, M. Lévi answers M. Vinson, without, however, convincing the latter. In a second note M. Lévi treats of the date of Vasubandhu (sixth century B. C.).—There is a review, by M. J. de Goeje, of Professor A. F. Mehren's *Traité des mystiques d'Abou Ali al-Hosein B. Abdaliah B. Sinâ ou d'Avicenne. Texte arabe avec l'explication en français.* Part I, Leyden, 1889.

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Pp. 140-176. The two principal kingdoms of ancient Armenia were Urartu and Minni, called in the Biblical records Ararat and Minni. These two names suddenly disappeared after the conquest of the country by the Persians, and the name Arminia is used in their stead. M. Darmesteter believes that Arminia is an artificial contraction of the two names Ar(arat) + Min(ni), made by the Persian authorities for the sake of convenience. [A parallel case is that of our Pen-Mar = Pennsylvania-Maryland.]—M. E. Drouin reads a note on the coins stamped by the Touranian princes from the third to the seventh century of our era. The coins prove the use, at the same time, of at least five different alphabets among the Touranian people who occupied Turkestan, Irân and the valleys of the rivers Caboul and Indus.—M. l'abbé Quentin prints cuneiform text, transliteration and translation of a tablet preserved in the Louvre Museum. This inscription mentions a king Sil-*ha*-ak, for whom no place can be found in the Assyrian chronology. M. Oppert believes that he must be inserted between the years 667 and 661 B. C., a period in which Assyrian chronology shows a lacuna. [The reading Sil*hak* is by no means certain, it could also be read Tar-*hak*, etc.].—M. O. Houdas reviews (1) *Recueil de thèmes et versions (arabe parlé) par Allaoua ben Yahya ; Mostagenem*, 1890; and (2) *Cours gradué de thèmes français-arabes*, par Auguste Mouliéras, Paris, 1890.—M. C. de Harlez speaks of the nature of the Yi-king and its interpretation.—M. B. de Meynard reviews (1) O. Houdas' *Chrestomathie maghrébie*, Paris, 1891; (2) N. Mallouf's *Grammaire élémentaire de la langue turque*, 2<sup>e</sup> édition, Paris, 1889, and (3) R. Youssouf's *Dictionnaire portatif turc-français de la langue usuelle, en caractères latins et turcs.* Constantinople, 1890. All the three publications are recommended to students of Oriental languages.

Pp. 331-356. M. B. de Meynard considers the '*Lettres de Bed'ez-zeman (Hamadani) avec commentaire explicatif et littéraire*, Beyrouth, 1890, 545 pages, 8°, a worthy companion to the *Maqamat of Hamadani*, published by the same Jesuit fathers in 1890 (*A. J. P.* XI 257).—M. Fr. V. Scheil believes that the phrase (amelâti) çabê Ya-u-du, occurring in a letter among the Tell-El-Amarna tablets, written by Aziri, an Egyptian prefect, to his father Dudu (cf. *J. A.* XVII, p. 236), has reference to the Jews. Of great importance

would be the fact that in our letter (No. 39) the determinative is neither mâtu (country) nor âlu (city), but amelûti (people) augmented by çabê (warriors).—M. E. Drouin reviews 'Taqvîm-i-Meskoukât-i-Osmânieh ou traité de numismatique ottomane,' par Ismaïl Ghâlib Edhèm Bey, Constantinople, 1307 Hég., 510 pages, 8°; and M. J. Halévy has a note on the recent book of Dr. Karl Albrecht, *Die im Tahkemônî vorkommenden Angaben über Juda Harizi's Leben, Studien und Reisen*. The book is based on the text of *Tahkemônî* as published by Paul de Lagarde.

Pp. 532-546. M. Clermont-Ganneau contributes philological and historical observations on the recently discovered Nabatean inscriptions (cf. especially *Z. A.*, 1890, p. 289).—M. Jules Oppert shows that the destruction of the monuments of Babylon by Xerxes, upon his return from Greece, is explained by the fact that several Babylonian contracts are dated during the reign of king Šamaš-irib, contemporary of Xerxes. It is probable that this prince became king of Babylon during the revolution against Xerxes after the battle at Salamis, 480 B. C. When Xerxes, upon his return, conquered Babylon, the monuments of the city were partly destroyed.—In Stade's *Zeitschrift für die Alttestamentliche Wissenschaft* XI 99 ff., K. Budde proposed to read in Exodus 21, 8 יִדְעָה instead of יַעֲרָה; ib. 34 כָּסָפוֹ for כָּסָף, and 22 בְּנִפְלִים for בְּנִפְלִים, and in chapter 22, 30 וּבִשְׂרֵר הַטָּרְפָּה for וּבִשְׂרֵר הַטָּרְפָּה. To these emendations M. Halévy objects, as inconsistent with the genius and grammar of the Hebrew language. On the other hand, he praises B.'s placing 20, 2b after 22, 3, and thinks that 22, 1-2a will join to these very neatly; his re-arrangement of Exod. 22, 18-17 is commended; the reading of רַב in 23, 2 for רַב offers a nice antithesis to רַל in the following verse; and considering the words לִנְטַת אֲחֵרֵי רֵבִים (verse 2) as a dittography, this second verse would be translated: 'Neither shalt thou speak against the great (rich) to make justice deviate, nor shalt thou countenance a poor man in his cause.'

W. MUSS-ARNOLT.